THE PRIEST

MASSON, QUE.
JEANNE D'ARC PRINTING OFFICE

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DEDICATION

TO

MARY IMMACULATE

MOTHER OF THE DIVINE SHEPHERD.

My good and tender Mother, I offer you this little work, so that you may deign to present it yourself to your Divine Son; for I have undertaken it solely for the glory of Our Good Lord, who is himself the *true*, the *sole*, *the sovereign Priest*. May this book, with the grace of the same Jesus Christ, and your blessing, dear mother, help to make the priest honoured hood loved and respected and to promote amongst Christians a spirit of perfect submission towards our holy mother the Church.

To the Reader :—As to you, dear reader, should this little book be of any benefit to your soul, I would ask you to say for me one *Hail Mary*.

Masson, P. Q. March 25th 1897.

Feast of the Annunciation of the B. V. M.

A. L. M. S.

PREFACE.

In disclosing the plan of attack of Free Masonry and the other secret societies, against the Catholic clergy in Canada, I have no intention whatever of saying or implying that it is the sole means made use of by those societies to deprive Catholics of their faith. On the contrary, they are fighting us in every direction, and using weapons of every possible kind, and of the most formidable character. To name but one of these, let me mention the plan of the *neutral or non-sectarian school*, which it is sought to implant in our Catholic Province, and which has sprung up, like a deadly fungus, in the darkness of the Free Mason lodges. This system, which has been nurtured and carried out in several countries, and more particularly in the United States, has in multitudes of instances produced the fruits of spiritual death, apostasy, religious indifferentism, li-

bertinism, etc.. I shall not deal with this question, however, for I wish to confine myself to the one subject "*The Priest*". Many writers have already dealt with this question of the *neutral school*, and others will, I am convinced, defend against every assault the rights of the Church, of conscience and the true liberty of the Children of God. It is vain to look for that liberty in a deceitful neutrality ; it is only to be found in a complete submission to the Holy Church of Jesus Christ, that is to say : *in obedience to the bishops in union with the Pope ;* and when we shall have put God in the position He is entitled to hold, not only in His own sanctuary and in the hearts of His people, but also in the bosom of every family, at the foundation of every one of our institutions, and at the head of all civil society.

PLACE À DIEU!!

CHAPTER I.

How Free-Masonry is striving to destroy The Christian Religion in Canada.

The kings of the earth have risen up and the princes have taken counsel together against the Lord and against His Christ. Let us break their bonds asunder and cast away their yoke from us. (Ps. II. 2, 3).

Beloved Brethren, the secret societies have formed against your religion a truly diabolical plot, which they are preparing to carry out, *slowly, but surely.* "*Never,*" it is true, "*shall the gates of hell prevail against the Church of Jesus Christ*" but it is, nevertheless, equally true that, while the Church must survive in spite of every kind of persecution, the Faith may be greatly weakened, and even disappear almost utterly, in a country, unless manly, intelligent and persistent efforts be made against the machinations of certain societies. There are in very truth soci-

eties of this kind, called secret societies, and they are to be found in Canada, whose true and only object, under whatever name thy may be known, is to destroy if possible the reign of Jesus Christ on earth, in order to substitute for it—and I would not venture to say it had not our holy father the Pope himself declared it —the reign of Satan. You shudder at the thought of this, and no doubt you would ask how these execrable societies hope to attain their ends? Let me tell you how.

These wicked men know perfectly well,—better perhaps than some Catholics, — the work of the priest in the world, and why our Divine Lord established the priesthood. They know that, without the priest, it would be of no avail to us that J. C. suffered and died for us, just as it is of no avail to those pagan

nations amongst whom no missionaries have as yet been able to penetrate. And, in truth, without the priest there could he no preaching, no sacraments, no public worship offered to God. How much of our religion would then be left ? Nothing whatever. What inducement would you have to attend the Church, when there would be no Mass, when Our dear Lord would consequently no longer be present in the holy eucharist, and when you could no longer listen to the word of God from the lips of one speaking with authority ? You would say to yourselves : We may just as well stay at home ! And if you confined your religion to the saying of a few prayers at home, do you fancy that you would long persevere in doing it, when there would be no one to tell you of the necessity of prayer.

and when, on the other hand, routine, negligence, weariness, human respect and the efforts of the evil one, would, day by day, combine to divert you from the practice ? Then, who would instruct your children in their religion ? Who would teach them to love our good God and keep His Commandments ; to obey and respect their parents ; to shun evil and avoid bad company ; to refrain from the awful sin of cursing and the hideous vice of drunkenness, and other sins of every description ? And when the children advanced in years what kind of Christians would they be, and in what way would they discharge the duty of worshipping God ?

If there were no priest there would be no Sacrifice, no sacraments, no more preaching of the word of God, no church, no prayers. Men would

forget God and think only of this world; they would no longer remember that they have a soul to save, and would give all their attention to the body. We are made up of a soul in the likeness of God, and a body in common with the animals. Set the soul aside and all that remains is the beast, the animal Hence the saying of the venerable Curé d'Ars : " Leave a parish for twenty years without a priest, and you will find men worshipping the beasts of the field." All this is well known to the evil-minded men who are plotting to destroy Christianity in Canada.

But, — you may ask, — who wants to take away the priests from our parishes? Are they not perfectly free to preach, to administer the sacraments, and to offer public worship to God in behalf of all the faith-

ful? Yes, God be thanked, so much of freedom still remains to us in this Canada of ours; may we ever enjoy it and may the secret societies never be powerful enough to do here what they have done in other countries. But, — I say it again — they have a plan of progressive destruction which they are systematically carrying out. They cannot bannish our Catholic priests from their parishes, but they say: "We must manage things so that the priest may be in the parish as though he were no longer in it, that is to say, stripped of his influence." This infernal plot is being carried-out in this way. By means of newspapers, books and public speakers, they are striving to convince our Catholic people, quietly and little by little, and without violent shock to their religious sentiments, but in such a way as to flatter

their self esteem, that the time has come when they should refuse to be led by the clergy; they tell them that the priests are no better than other men; that no man with a sense of his own dignity would crouch down before another man; that neither priests nor bishops have any right to meddle in political matters, even when the interests of religion are at stake, and so on. When these rabid enemies of the Church come across some story, true or false, about a priest, they trumpet it forth ast he truth in their news papers, and insinuate that all priests are alike. Has not one of their masters, Voltaire said: "Lie, lie without flinching "some of it will be sure to stick!" They incite among the people of our parishes the habit of carping at the priest, his conduct, his sermons and his administration. They avail them-

selves of every incident that occurs, and provoke such opportunities if needed, to create difficulties for the clergy. They oppose them unceasingly, in every possible way, and put themselves forward as the true champions of the public welfare, of progress and of popular education. They insinuate themselves into certain benevolent associations, which are not avowedly Catholic, and once they succeed in getting the management into their own hands, you will find these societies, which were at first simply indifferent in religious matters, and open to men of any and every creed, become by degrees hostile to the true Church and little by little, entirely without the knowledge of the greater part of the members, veritable hot-heds of Free masonry, the recruiting ground of its lodges and ready, when so required,

to render a tribute of obedience to the Sect. The Freemasons are well aware of the fact that the Clergy have led the way in the work of public instruction in our country; that they, by dint of noble sacrifices, founded the many colleges which stand as monuments to their self-devotion throughout the land, and that they devote time, care and energy to the work of establishing and improving the public schools in every parish in the country; and yet these sectaries, in their blind hatred of the priesthood, tell the people that the priests are ignorant, and the foes of progress and public instruction! Every kind of weapon is used by them in this work of hate foul insinuation, lies, calumny and coarse insult. They leaven all so deftly with politics that, with the help of party spirit, which blinds so many

of our Catholics, they manage to deceive large numbers of our people.

The drift and object of this infernal conspiracy must now be manifest to you all, my dear friends. It is precisely what we see in other countries, where Catholics have blindly allowed the secret societies to carry on their machinations against them. Once the people form the habit of judging and criticizing the words and acts of their priest, they will lose all confidence in him Looking upon him as one devoted to interests antagonistic to theirs, or simply as a man working for his hire, they will pay but little attention to his instructions. The word of God will no longer reach their hearts, from which confidence and, of course, grace, are shut out. They will soon become indifferent, in like manner, as regards religious practices, and will confine

themselves to the leading obligatory duties, and will in the end avail themselves of the most trifling circumstance, or put forward a disagreement with their parish priest, as an excuse for abandoning every duty of religion, and absenting themselves thenceforward from church and presbytery alike. The church will be deserted, and the priest being no longer listened to, will be as though he were no longer in the parish. That is precisely what has happened in France, in Italy, in Belgium and in Spain,—countries which are nevertheless undeniably Catholic.

Things have not come to that in Canada as yet, God be thanked; but we are on the way to it. See the change which has taken place within a few years; how lightly the priests are spoken of in the news-

papers and in conversation ; with what recklessness people criticise misrepresent and contemn the words of the bishops, who are nevertheless offering to the admiration of the world an example of unity in doctrine and in action not to be found outside of the Catholic Church.

Catholics of Canada, your bishops and your priests are being treated with open and unlisguised contempt. your bishops and priests of whom you are so justly proud, who have made your country great and powerful, who have preserved for you your faith, your morals, by every species of sacrifice,—who have ever defended your interests and your rights, even under every circumstance of peril to themselves ; your bishops and priests, who have not only watched over the interests of your souls and striven

to lead them to heaven, with unfailing devotedness, but labour, moreover, for your material welfare by promoting public instruction in your parishes and helping on the progress and development of agriculture! Is there one single useful or valuable institution in our country for which we are not, at least in some degree, indebted to the efforts of our bishops and priests? Well, my brethren, a band of public malefactors, calling themselves writers, journalists or public speakers, have taken it in hand to vilify and degrade that clergy, the glory and the pride of our country.! Day by day they are insulted in the newpapers, and their right to deal with political questions affecting religion is denied; their salutary influence amongst the people is being undermined,and a host of Catholics, blind to the snare which

is set for them, do not hesitate to repeat and reecho these columnious attacks upon those whom they should unflinchingly defend.!

How can you account for this extraordinary conduct on the part of so many Catholics? Alas! it is simply because they have lost the true conception of the dignity of the priesthood. They see through an atmosphere saturated with calumnies and falsehood, and they do not recognize the mission of the priest on earth, or the powers with which God has clothed him.

Brethren, your hearts are good and your faith is still great. I am quite sure that if you can only be shown the priest as he really is, you will continue to love him and respect him, and you will burn with holy indignation against those who are attacking your clergy and thereby

striving to rob you of your religion and your holy Faith.

In order to explain to you what the priest is, and to speak to you in a manner befittingthe subject, my lips would need to be purified with a burning coal, as the angel purified those of the prophet. Let me, therefore, make use of the words of the venerable J.B.M. Vianney who died in 1859. What I shall quote to you is taken from his familiar instructions given, day by day, to the vast number of pilgrims who swarmed from all parts of France and of the world, to gather from his lips the pearls of wisdom and the blessings, conveyed in the humble vehicle of his simple language. You will find therein as it were a prophecy of the condition of things I have attempted to describe.

VEN. J. B. VIANNEY'
CURE D'ARS.

CHAPITRE II.

An instruction by Venerable Curé d'Ars on the Priest.

"My Children, we have now come to the Sacrament of Holy orders. It is a sacrament which would seem not to affect any one amongst you and which, nevertheless, affects every human being. This sacrament lifts man up to God. What is the priest? A man who holds the place of God, a man clothed with all the power of God. "Go," says Our Divine Lord to the priest, "As my Father hath sent me, I send you..... All power hath been given me in heaven and on earth. Go, therefore, and teach all nations. He who hears you hears me; he who despises you despises me."

"When the priest forgives our sins, he does not say: God forgives

you. He says ; I absolve thee. At the consecration, he does not say : This is the body of the Lord. He says : " This is my body."

"Saint Bernard tells us that every thing has come to us through Mary, and we can also say that everything has come to us through the priest : yes every happiness, every grace, every heavenly gift."

"If we had not the Sacrament of holy orders how could we have our dear Lord ? Who has placed Him there in that Tabernacle ? It was the priest. Who received your soul on its entrance into this life ? The priest. Who nourishes it in order to give it strength for its pilgrimage ? The priest. Who will prepare it to appear before God, by washing it for the last time in the blood of Jesus Christ ? The Priest, the ever ready Priest. And if the death of sin strike

down that soul, who will restore it life? Again it is the priest. I defy you to call to mind a single one of God's benefits without finding associated with it the intervention of His priest."

"If you were to confess your sins to the Blessed Virgin or to an angel, could they absolve you? No. Can they give you the body and blood of Our Lord? No. The Blessed Virgin cannot cause her divine Son to descend into the host. A legion of angels, were they here with you now, could not absolve you from your sins. But the simplest and humblest priest of the church can do it; he can say to you: "Go in peace; I forgive thee.

"Oh great is the dignity of the priest!"

"Not until we enter heaven shall we fully understand the priest....

Did we understand him and appreciate him in this life, we should die, not of fear, but of love....."

"God's other gifts would avail us nothing without the priest. What would be the use of a house filled with gold, if you had no one to open the door?"

"The priest has the key to God's treasures: it is he who opens the door; he is God's steward, the administrator of His treasures and goods."

"Without the priest the death and passion of Our Lord would be of no avail to us. Look at the poor pagan savages: what benefit have they derived from the death of Christ? Alas, they cannot share in the blessings of redemption so long as they are deprived of the ministrations of the priest, whose function it is to apply the virtue of the Precious Blood"

"The priest is not a priest for himself; he does not absolve himself, he does not administer the sacraments to himself. He does not exist for himself, but for you!"

"Next to God Himself, the priest is everything..... Leave a parish for twenty years without a priest, and you will see the people worshipping the beasts of the field."

"If you had no priest here, you would say to yourselves: What is the use of coming to this Church? There is no mass, Our Lord is no longer here, we can pray quite as well at home."

"When men want to destroy religion, they begin by an attack on the priest, because where there is no priest there is no sacrifice, and where there is no sacrifice there is no religion."

" When the bell calls you to the church, if you were asked : Where are you going ? You might well answer : I am going to nourish my soul. If some one were to point to the holy tabernacle and ask : What is that little golden door ? Tell him : It is the *larder* of my soul." " Who keeps the key ? Who provides the food ? Who prepares the feast ? Who attends at the table ? It is the priest — And what is the food ? It is the adorable body and the precious blood of Our Lord.. O my God, my God, how dearly hast thou loved us ! "

" See the power of the priest ! By one word from his lips, he changes a piece of bread into a God ! A greater feat than the creation of a world."

" If I were to meet a priest and an angel, I would salute the priest before saluting the angel. The angel is a

friend of God, but the priest holds the place of God.....Saint Theresa used to kiss the ground where a priest had passed.

When you see a priest, say to yourselves : That is he who made me a child of God and opened heaven " to me by holy baptism, who pur- " ified me after my sin and gives me " the food of my soul....."

At the sight of a church steeple you might say : " What is there in " that temple ? —The body of Our " Lord. How does it come to be " there ?— Because a priest has said " mass at its altar".

What a joy it was for the apostles after the resurrection of Our Lord, to see the Master they had loved so so much! The priest must feel the same joy, on beholding Our Lord, whom he holds in his hands..... Great value is attached to objects

which have been laid in the porringer of the Blessed Virgin and the Child Jesus at Loretto ; but what of the hands of the priest, which have touched the adorable flesh of Jesus Christ, which have been dipped into the chalice that contained His precious Blood, and the ciborium that contained His body ? Are not they something still more precious !....

The priesthood is the embodiment of the love of the Heart of Jesus. When you see the priest, think of Our Lord Jesus Christ.

Such is the language of the saintly Curé d'Ars, in relation to the priest.

CHAPTER III.

Duties of the faithful towards the priest.

What more need I say, my dear friend, after what you have just read? Would it be possible to inculcate more forcibly the respect and obedience we owe to our priests; the gratitude we owe to God first, for the institution of the priesthood, and towards the priest whose mission on earth,– a continuation of that of Jesus Christ – is one wholly of Charity, of mercy and of pardon? Who, after reading those pages, can help loving and respecting the priest, or avoid forming a resolution to obey him, in order to obey Jesus Christ himself, whom he represents? Which of you would venture to show disrespect towards a priest, now

that you know that to despise a priest is to despise Jesus Christ Himself,— to despise God ?

But some one may say : I would gladly show respect for the priests if it were not that some of them have their faults, and that.....

I know what you mean, my dear friend, you probably would like,–and it would well become the dignity of the priesthood,–that God should have taken angels from heaven and made priests of them ? How little you know of the goodness of God towards you !

If our good God were to give you one of His heavenly spirits for parish priest, you would be unable to fix your eyes upon him, for our bodily eyes are too weak to look upon the glory even of the very least of the heavenly spirits. You would stand trembling and speechless before him.

Our Divine Lord J. C. himself, was enabled to accomplish His mission on earth and preach to men, only by concealing His divinity and even by appearing in the garb of a sinner.

But let us suppose that the angel priest were to hide his glory, and show himself ever under a veil, and then expound to you the word of God, as for instance the text : "B*ring forth worthy fruits of penance.*" (St. Luke, III, 8.). You would soon say to him : " It is quite easy for you " to talk to us about penance and " mortification, for you have never " had the misfortune of committing a " fault and you do not know how dif- " ficult it is to recover oneself. You " have no body,and you cannot know " how painful it is to mortify it. You " are not weighed down with the con- " sequences of original sin, and you " cannot form an idea of the laborious

" and constant efforts we have to ma-
" ke in order to stem the tide of our
" evil nature. Why has not God given
" us for priests men like ourselves,
" having as we have, the flesh to
" mortify, sins to expiate, inclinations
" to be restrained, occasions to be
" avoided, a crown to be won by pen-
" ance, sacrifice and perseverance,—
" men who would accomplish the sal-
" vation of their own souls by labor-
" ing to save ours! We should see
" them at work, and the force of their
" example and their exhortations
" combined, would bring us over. We
" should then feel less restraint in go-
" ing to confession, for they would
" understand our infirmities better
" and would know how to pity our
" weakness." That is what you would undoubtedly say, and that is precisely what God has done, out of love for you. The glory of God would have been

more strikingly manifest in the eyes of men, and the dignity of the Sacraments would have suffered less had the priesthood been confided to the angels ; but just as, in instituting the Holy Eucharist, Our dear Lord set aside His glory and consulted only His love for us, exposing Himself to the indifference and coldness of Christians, to the outrages of the impious and to ever recurring acts of irreverence, in order to remain in our midst and unite Himself to us by Holy Communion, — so in instituting the priesthood, Our Lord looked solely to promoting our greater good, to rendering it more easy for us to save our souls, and all this because of the mighty love of Our God for his poor, insignificant, little, feeble and sinful creature. Hence it was that He gave us for our priest a man who fights the same battles as

ourselves, who aspires to the same reward, who is for us a true fellow soldier on the field of battle of this life and ever ready to give us a helping hand.

Was not the venerable Curé d'Ars perfectly right, then, when he said that "The priesthood is the embodiment of the love of the Heart of Jesus;" and when he exclaimed, in speaking of the priest: "My God! my God! how dearly Thou hast loved us!" Another reason is this, that God permits the priesthood to be entrusted to men who have their own faults, in order that we may more clearly see that the value and force of their ministerial acts is not derived from their personal holiness, how great soever it may be, but that it flows from the merits of Jesus Christ, in whose name those same acts are accomplished. You must always see

Our Lord Jesus Christ through the Priest, as through a crystal, though the crystal may at times be somewhat clouded or obscured

In addition to respect, gratitude and obedience, there are also two other duties which you owe to your priest.

One of these duties is to furnish to the priest, who is charged with the care of your souls, the things he needs for the support of his life. He provides for the life of your souls and you should provide for his bodily needs That is merely a duty of strict justice, and each year when you contribute to the support of your clergy, you do what is not simply an act of generosity, but a duty from which you cannot be exempted, except in case of real poverty, just as you cannot be exempted from paying your debts or providing food

and clothing for your family. God Himself has willed that it should be so, and He dictated this law, that "*The priest shall live by the altar.*" The system of Tythes existed under the old law, and Christ came, "not to destroy the law, but to accomplish it." He made His holy mother and St Joseph submit to that law. When He was presented in the temple Mary made in His behalf the offering required by the Mosaic law. He Himself when preaching His Gospel, paid the tribute to Caesar and *a fortiori*, contributed to the Temple what every son of Abraham had to contribute year by year, filled with zeal as He was for His Father's house. Is it not simple justice that the priest, who has left his own family, made a long and difficult course of study and given up the hope of any lucrative position in the world in order to devote

himself exclusively to the service of souls, placing himself at their disposal at any hour of the day or night, and often risking his life in order to attend at the bed-side of the dying; is it not simple justice and nothing more, that he should be provided with the means of procuring the necessaries of life, and relieved from anxiety as to his daily bread, by those whose spiritual needs he so generously supplies at the cost of his own labour and sweat? And if, through your generosity, he should receive more than is strictly necessary, is he not the father of the poor; do not the widow and the orphan, as a matter of course, make the priest's house their first and surest refuge? In very truth does he not himself, in most cases, forestall the appeal of the needy and the afflicted?

I feel that it is needless for me to dwell longer on this point, for your sense of justice and your generous hearts naturally lead you to the discharge of this duty of religion.

It is not, perhaps, the same as regards another duty about which I have to speak to you, for many Christians do not seem to know of its existence. I mean the duty of praying for your priest Yes, my friends, you should pray for your priests ; for they are your spiritual fathers, the fathers of your souls, to which they have given the only true life, -the life of grace,— by baptism and the other sacraments. If the fourth Commandment obliges you to help your earthly father and mother, by your prayers, with how much greater reason are you not bound to pray for the priest who is your father in the supernatural life ?

A holy, enlightened, devoted and pious priest is the greatest gift that God can bestow on a parish. Now God is generous with His gifts, but he wants us to ask for them. He Himself has taught us to say, each and every day: "*Give us this day our daily bread,*" in order that we may receive from His bounty the food we require for the support of our corporal life. With much greater reason still should we ask Him for the priceless gift of a holy priest. God's gifts are given in proportion to what we ask of Him and to the Faith and perseverance with which we ask it. When few prayers are offered up for God's priests, He grants them, generally, but ordinary graces, and reserves His choice graces, graces which produce great saints, for periods when the people, being better instructed, honour their priests and

pour forth abundant prayers to heaven in their behalf.

Our Lord Jesus Christ was the first to give us the example of praying for the priest. During His hidden life at Nazareth, He prayed unceasingly for the Church He came to establish, and for the pastors who were to govern it Before selecting His apostles, He spent the night in prayer ; and when He conferred on St. Peter the title of head of the whole Church, He told him that He had prayed for him. Lastly He gives us His Command to pray for the priest, when He says to us : " Pray, therefore, to the Master of the harvest that he send workmen to his harvest" (St, Math. IX, 38).

This example and this precept of the Lord, the Church has ever understood and put in practice. The apostles did not lay hands on those

whom they associated in their ministry, until after they had long prayed and fasted ; and to this custom of the apostles we owe the establishment of the Ember days, during which the people are called upon to offer up their acts of mortification and their prayers in behalf of all who are to be concerned in the ordinations, so that the Bishops may consecrate none but worthy subjects, and that the persons ordained may become faithful ministers at God's altar.

We read in the Acts of the Apostles that when St. Peter was cast into prison for the Faith, the whole Church prayed for him. In the epistles which St. Paul wrote to the faithful of the churches, he frequently urges them to pray for him.

A moment's reflection on theheavy responsibility which devolves upon

the priest, and on the difficulties he meets in his holy ministry, will easily convince you that it is a great work of charity to pray for the priest. Thus the priest must render an account to God of all he shall have done, or neglected to do for each soul confided to his care. The judgment to be undergone by a priest at death will be far more severe than that of an ordinary Christian, precisely because of the wonderful powers God puts in his hands and the special graces He pours out upon him. That is the reason also why God will not allow the faithful to take it upon themselves to judge, criticise, blame and censure their priests : this is reserved to the bishops and to the Pope in this world and to God Himself. And should the faithful at any time have serious complaints to formulate (which God forbid !) against their

priest, they should, instead of talking about the matter right and left, after having prayed for him, inform their bishop, who, believe me, is far more anxious than you yourselves can possibly be, to see that all his priests should faithfully discharge their duties.

Far from acting thus wisely, many Catholics constantly impede the work of the priest by their complaints and recriminations, – in most cases unjust, – and prevent him from doing for the good of souls all that his zeal in their behalf prompts him to do. Would it not be wiser to give to your pastor the assistance of your prayers, so that God may render his ministry fruitful for the greater good of the parish and particularly of your own soul? And if you think you notice in your priest a fault which is an obstacle to the cause of religion,

in place of pointing it out to your neighbour and injuring the good name of your priest, – which is a far more serious matter than defamation as regards a neighbour not invested with the sacred character of the priesthood – pray to God to make him conscious of his fault and to give him the grace to amend. Imitate the charitable conduct of the two good Sons of Noah,–Sem and Japhet who earned by their filial piety the blessing of God for themselves and their children; while Cham their brother, for having derided his father, was pronounced accursed with his whole race What answer could you make, my Brother, if, on the judgment day, God were to hold you to account for that such and such a one was not converted, or that such and such a subject of scandal was not removed from the parish? You, no doubt fancy

you might say : "But, Lord, I was not " invested with the care of souls ; it " was priest's business to see " to that!" But our heavenly Father would reply : "Yes, most certainly, " the priest should have warned the " sinner and removed the scandal; " but it was your carping and your " insubordination, that prevented " his sermons and remonstrances " from bearing fruit". I ask you again, what answer could you make to such an accusation ? And must you not then acknowledge the full justice of the sentence of condemnation God would then pronounce against you, — that is to say the malediction pronounced against Cham ? Strive, therefore, henceforward to merit the blessing bestowed on Sem and Japhet, by your obedience and respect for your priest and by faitfully praying for him.

In order to confirm you in these good resolves, I will set before you the complaint and the formal counsels which Our Lord Himself addressed to a holy soul (Marie Lataste) whom He favored at times with extraordinary communications : "My daughter," He said, "pray much, "pray for my priests ; the people do "not pray for them as much as they "should. The faithful are prone to "forget that certain days are ap- "pointed by my Church for praying "for the graces required by those "who are to be initiated into the "priesthood. The faithful forget that "it is their bounden duty to pray "for their priests, who are their "fathers in the order of salvation. "The faithful forget that it is their "duty to pray for their priests, who "give them the life of grace in bap- "tism, life and the sustenance of

" life, by the other sacraments,
" and, by means of the sacrament of
" penance, the reparation or restora-
" tion of the life which they had lost
" by sin. The faithful too easily
" forget to pray for their priests, who
" pour down blessings upon them
" from the cradle to the grave; from
" the wedding day to the moment
" of final separation. Yes, they are
" prone to forget prayer for the priest
" who consoles, sustains, lifts up and
" encourages all who are committed
" to his care; for those who devote
" themselves day by day and at all
" hours of the day and the night to
" their welfare; and whose task it is
" to work out their own salvation by
" saving others. The priest spends his
" life and strength in the constant
" effort to supply the needs of the
" faithful; the faithful must remember
" this, and restore to their pastor the

"strength he expends for them, by "asking God not to leave unprovided "those whom He has chosen for His "ministers upon earth. My daughter, "pray much for those who pray un- "ceasingly for you, and who spend "themselves for you, as I spent myself "for you all when on earth."

Ah! what blessings God sheds upon a parish where prayer for the Holy Father the bishop, and the clergy is held in high esteem and faithfully exercised! How the voice of the priest would clothe itself with divine grace in the face of such an audience, and how deeply would it not enter into their souls in order to implant therein deepset roots of piety and of the love of God and neighbour! How powerful would not that word of God accompanied by the prayers of the people be, for the destruction of sin and the saving of the sinner! What an

out-pouring of the Holy spirit upon pastor and flock! What loving bonds would unite the souls of the priest and the faithful, through this unceasing interchange of prayers; for the priest is bound by the obligations of his sacred office, to pray daily for his parishioners.

In order to facilitate for you the discharge of this duty, dear friends, I give you a few forms of prayer, which you would do well to recite, from time to time, at least on Sundays.

Another practice and a very easy one, which God will certainly bless, is this: when you see a priest going up to the altar, or preparing to preach the word of God, say a prayer for him. This is an excellent means of preparing to hear mass, and to profit by listening to a sermon.

Mother of the devine Shepherd,
pray for us.

REPARATION!

The priesthood of Jesus Christ being daily outraged by the want of respect and obedience manifested towards the bishops and priests, christians would draw down great blessings upon themselves and their families by practising special works or acts of reparation in honor of Jesus our High priest:

The following practices are suggested for the use of pious souls:

1° Recite three times the "*Gloria Patri, etc.*"

2° Cause one or more high-masses to be sung each year, as a reparation to the priesthood of Our Lord Jesus Christ. Several persons might combine their offerings to that end; and if they cannot do more, let them have a low mass offered.

3° To accomplish, faithfully oneself, and strive to induce others to

accomplish, all the duties above enumerated, which may be summed up as follows : **Gratitude — respect — obedience — maintenance — abundant prayer.**

PRAYER FOR YOUR CONFESSOR.

O my God, who hast mercifully given me a friend to sustain me in my weakness, a consoler in my sorrows, a faithful guide amidst the dangers which surround me, in the person of the priest to whom I have intrusted my most sacred interest,—the salvation of my soul–permit me to implore now for him your most abundant blessings. Grant to him, I beseech thee, heavenly light, in order that he may always lead me in the path thou hast set for me. Inflame his heart with Thy holy love in order that his words mayimpart to myheart a share of holy fervour. Inspire me with a great confidence in him, so

that I may reveal to him in all sincerity and simplicity the true state of my conscience. Grant him, Lord, all the zeal, strength, patience and tenderness he requires. Grant, above all, that I may obey him as Thy representative, and that after having been his joy on earth, I may become his crown in heaven. Amen.

From *Le Guide de la Jeune Fille.*

Prayer for Candidates for the Priesthood.

Divine Jesus, Thou hast established the Catholic Church and Thou dost govern it Thyself, I pray Thee then, dear Lord, admit into thy sanctuary only those whom thou Thyself callest, that they may therein glorify They holy name. Render all those who desire to receive holy orders faithful to the grace they are to receive; but render them also attentive to the duties and responsi-

bilities of their holy vocation. Send into Thy vineyard workmen combining virtue with science, prudence with zeal, the spirit of God with the activity of man; men who shall approach Thee only in a spirit of holy fear and reverence; who shall be faithful dispensers of Thy holy mysteries; whose heart shall be full of filial love towards thee, and fatherly affection, ready for any and every sacrifice, for their neighbour; keep their hearts pure; give power to their words; make them to walk in such manner before Thee and before Thy people as to be beyond all reproach; let them take Thee for their model; let them keep their eyes fixed on Thee, and conform to Thine example. Amen.

From *Le Manuel de Goffiné.*

Prayer for Our Holy Father the Pope.

℟. Let us pray for our Pontiff Leon XIII.

℣. May the Lord preserve him and give him life; may He render him happy on earth, and save him from the violence of his enemies.

PRAYER.

Almighty and eternal God, have pity on thy servant Leo, our Pontiff and of Thy goodness lead him in the way of eternal salvation, so that by Thy grace, he may desire whatsoever pleaseth Thee and accomplish it with all his strength. Amen.

Prayer for the Bishop.

O God, who art the Pastor and Leader of all the faithful, look with an eye of pity upon Thy Servant whom Thou hast placed over this diocese as its Pastor; grant him, we beseech Thee to benefit by word and example those who are committed to his care, so that he may obtain eternal life together with the flock entrusted to him. Through Jesus Christ Our Lord. Amen.

Prayer for the Priest of God.

O Holy Ghost, God of light, of wisdom, of strength and of piety, pour forth abundantly Thy precious gifts into the hearts of all Thy priests, for their sanctification and ours. Amen.

Prayer for priestly and Religious Vocations.

O Mary, good and tender mother, who didst at will press to thy heart the infant Jesus and cover him with maternal kisses, do thou obtain for Holy church an increase of ecclesiastical and religious vocations; and watch over the children who shall be called, as thou didst watch over the infancy of Jesus. Amen.

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